



# Offer of Help, TO DROWNING MEN.

Imprimatur, Thomas Gataker.



Seeing, and fore-seeing the sad effects of mens crying down Books Learning, the Ministry, Sanctification, &c. if this their deep, and devilish designe do meet with no stop: And seeing we should specially prepare for defence, where Satan specially prepares for offence. Considering also the numberlesse number of those, that by professing themselves Protestants, discredit the Protestant Religion: Who because they have been Christened, as Simon Magus was, received the Sacrament of the Lords Supper, like Judas; and for company go to Church also as Dogs do, are called Christians, as we call the Heathen Images gods: yea, and (being blinded by the Prince of darknesse, 1 Cor. 4. 4.) think to be saved by Christ, though they take up Armes against him; and are no more like Christians, then Michols Image of Goats hair was like David: Who make the world onely their god, and pleasure or profit alone their Religion: Who are so gracelesse, that God is not in all their thoughts; except to blaspheme him, and to spend his dayes in the Devils service: Who being Christians in name, will scoffe at a Christian indeed: Who honour the dead Saints in a cold Profession; while they worrey the living Saints in a cruel persecution: Who so hate Holinesse, that they will hate a man for it; and say of good living, (as Festus of great Learning) It makes a man mad: Whose hearts will rise at the sight of a good man, as some stomachs will rise at the sight of sweet meats: Whose Religion, is to oppose the power of Religion; and whose knowledge of the truth, to know how to argue against the truth: who justifie the wicked, and condemn the just: Who call Zeale madness; and Religion, foolishness: Who love their sins so much above their souls, that they will not onely mock their Admonisher, scoff at the meanes to be saved, and make themselves merry with their own damnations; but even hate one to the death, for shewing them the way to eternal life: Who will condemn all for Round-heads; that have more Religion then an Heathen, or knowledg of heavenly things.

then a *childe* in the womb hath of the things of this life; or conscience then an *Atheist*: or care of his soul, then a *Beast*, and are mockers of all that march not under the pay of the *Devill*: Who, with *Adam*, will become *Satan*'s bond-slaves for an *Apple*; and like *Esau*, sell their birth-right of grace here, and their blessing of glory hereafter for a messe of *Pottage*: Who prefer the pleasing of their *Palates* before the saving of their souls: Who have not onely cast off *Religion*, that should make them good men; but reason also, that should make them men: Who waste *vertues* faster than *riches*; and *riches* faster than any *vertues* can get them: Who do nothing else but *sin*, and make others *sin too*: Who spend their time and patrimonie in *Riot*; and upon *Dyce*, *Drabs*, *Drunkennes*; Who place all their felicity in a *Tavern* or *Brothel-house*, where *Harlots* and *Sycophants* rifle their *Estates*, and then send them to rob: Who will borrow of every one, but never intend to satisfy any one: Who glory in their shame, and are ashamed of that which should and would be their glory: Who desire not the reputation of honesty, but of good fellowship: Who instead of quenching their thirst, drown their senses: & had rather leave their wits than the wine behind them: Who place their paradise in their throats, heaven in their guts, and make their belly, their god: Who pour their *Patrimonies*, down the throats, and throw the house so long out at windows, that at length the house throws them out of doors: Who think every one exorbitant that walks not after their rule: Who will traduce all whom they cannot subdue; even condemning with their tongues, what they commend in their consciences: Who, as they have no reason, so they will hear none: Who are not more blinde to their own faults, then quick-sighted in others mens: Who being displeased with others will flie in their *Makers* face, and tear their *Saviours* Name in pieces with oaths and execrations; as being worse then any mad dog that flies in his Masters face that keeps him: Who swear and curse even out of custome, as *Curs* bark; yea, they have sworn away all grace, that they count it a grace to swear; and being reproved for swearing, they will swear that they swore not.

Or perhaps they are covetous *Cormorants*, greedy *Grippers*, miserly *Much* *wormes*; all whose reaches are at riches: Who make gold, their god; and the commodity the stern of their consciences: Who hold every thing *lawful* if it be gainful: Who prefer a little base pelf before God, and their own *salvations*; and who being fattened with Gods blessings, do spurn at his precepts: Who like men sleeping in a Boat, are carried down the stream of this *World*, until they arrive at their gravesend [Death] without once waking to bethink themselves whether they are a going [to Heaven or Hell]. And

Or Ignorant and Formal Hypocrites: Who do as they see others do, without either conscience of sin, or guidance of reason: Who do what

morally good, more for fear of the Law, then for love of the Gospel: Who fear the *Magistrate* more then they fear God or the Devil; regard more the blasts of mens breath, then the fire of Gods wrath; will tremble more at the thought of a Bayliffe, or a Prison; then of Satan, or Hell, and everlasting perdition: Who will say, they love God and Christ; yet hate all that any way resemble him; Are flint unto God, wax to Satan; Have their eares alwayes open to the Tempter; shut to their Maker and Redeemer; will chuse rather to disobey God, then displease great Ones; fear more the worlds scornes, then His anger; And rather then abridge themselves of their pleasure, will incur the displeasure of God: Who will do what God forbids, yet confidently hope to escape what He threatens: Who will do the Devils works onely, and yet look for Christs wages; expect that Heaven will meet them at their last houre, when all their life long they have galloped in the beaten Road towards Hell: Who expect to have Christ, their Redeemer and Advocate; when their consciences tell them, that they seldome remember him, but to blaspheme him; and more often name him in their Oaths and Curses, then in their Prayers: Who will persecute Honest and Orthodox Christians; and say, they mean base, and dissembling Hypocrites: Who think they do God service in killing his Servants, John 16:2. Who will boast of a strong faith, and yet fall short of the Devils in believing, James 2.19. who turn the grace of God into wantonnesse; as if a condemned person should head his Drum of Rebellion with his Pardon; resolving to be evill, because God is good: Who will not believe what is written, till they feel what is written; and whom nothing will confute but Fire and Brimstone: Who think their villainy is unseen, because it is unpunished; and therefore live like Beasts, because they think they shall die like beasts.

Considering the swarms, Legions, Millions, of these, I say, and many the like, which I cannot stand to repeat. As also in reference to *Levit. 19. 17. Isa. 58.1.* And out of compassion to their precious souls; there are eight severall Books purposely Composed: (having as much matter as a Law, and as much as a Book of five shillings price;) to be lent to any that shall require them, upon their bare word alone; Which Books (like Glasses) will shew them (from Gods word) the very faults of their hearts: And (like Peter to Cornelius, Acts 11.) tell them words whereby (with blessing from above) both they, and their Associates (by their means) may be saved. Verse 14.

And that they might the better recompence the Readers paines; whereas others he propound to himselfe pleasure or profit: they are (as many Reverend Divines deem) a brief Collection of the most winning, and convincing Arguments out of the choicest Authors; very pithily, orderly, and

elegantly conveyed; and embellished; with much variety of graceful and delightful illustration.

The names of the Books are these.

*A Hopeful way to Cure that horrid Sin of Swearing.*

*The odious, despicable, and dreadful condition of a Drunkard.*

*A Glass for Scoffers at Religion.*

*Englands Unthankfulness striving with Gods Goodness.*

*The Arreignment and remedy of Covetousness.*

*The Character of a formal Hypocrite.*

*The Pastors Advocate; and therein of private Mens Preaching.*

*The Poors Advocate; and therein of their dreadful condition, that can excessively spend, or unmeasurably heap up wealth; when Millions of their Brethren (for whom God would become man, and die to redeem) are in such want, that I want words to express it. Jam. 2. 13. & 5. 1, to 7. Prov. 21. 13. Luke 16. 19, to 31. Matth. 18. 27, to 35.*

It remains onely, that the Patients, for whom this Physick is proper, be prevailed withall to take it. For although here is all necessary provision made, and the Guests lovingly invited: yet (of themselves) they will refuse to come, as in that Parable of the Lords Supper, Luke 14. 16, to 24. Because, as good meats are unwelcome to sick persons; so is good counsell to obstinate sinners. Here is light, but they love darkness rather than light, lest their deeds, which are evil, should be reprov'd. Onely they that do will and love truth, will come to the light; that their deeds may be made manifest. John 3. 19, 20, 21. Many young sinners also, and Novices in Swearing, Drinking, Scoffing, will entertain them, as Lot did those Angels, that came to fetch him out of Sodom, Gen. 19. And probably, some Parents and Masters will desire them, to prevent the spreading of these Gangrenes in their Children and Servants. But as for the parties principally concerned, and invited, and that stand in the greatest need, and are most in

pitied; they will even *storm* at this very *Offer of Help*, and hiss like *Serpents*, because it troubles their *Nests*. Being like him, *Luke 8. 27, 28.* who having been *possessed with Devils a long time*, was at length very loath to part with his *Guests*.

Indeed, if some, whose hearts *God* hath already changed, would put them into their hands, and use their best art to make them relished: (For like *Babes*, meat must not onely be given them, but *prepared* too, and *put into their mouths*.) Some return of good might happily come thereof. As weak means shall serve the turn, where *God* intends success. Even a word seasonably spoken (*God* blessing it) like a *Rudder*, sometimes, *steers* a man quite into another *Course*. *Antiochus* by hearing from a poor man, all the faults which he and his *Favourites* had committed; carried himself most virtuously ever after. *Antoninus* amended his future life and manners, by onely hearing what the people spake of him. The very *crowing* of a *Cock* occasioned *Peters* repentance. *Augustine*, that famous *Doctour*, was converted; by onely reading that Text, *Rom. 13. 13. Let us walk honestly, as in the day-time, &c.* Learned *Junius*, with reading the first Chapter of *Saint Johns Gospel*; was won to the faith of *Christ*. And *Melancthon* much after the same manner. I have read of two famous *Strumpets*, that were suddenly converted, by this onely Argument, That *God* seeth all things, even in the dark; when the *doors* are shut, and the *curtains* drawn. And *Mountain* tells of a libidinous *Gentleman*, that sporting with a *Courtesan* in a house of sin, happened to ask her name, which she said was *Mary*; whereat he was so stricken with reverence and remorse; that he instantly both cast off the *Harlot*, and amended his whole future life. *Bilneys* Confession, converted *Latimer*: yea, *Adrianus* was not onely converted, but became a *Martyr* too, by onely hearing a *Martyr* at the *Stake* alledge that text, *Eye hath not seen, nor Ear heard, &c. 1 Cor. 2. 9.* yea, it was an observation of *Mr. John Lindsay*, that the very smoke of *Mr. Hamilton* converted as many as it blew upon. Yea, even those *Jews* that crucified the *Son of God*, were converted by hearing those few words of *Peter*, *Acts 2.* And it pleased *God*, when I, my self, was in as hopeless a condition, as any of those *Sensualists* before-mentioned; (I mean, as much fore-stalled with prejudice against *Religion*, and the *Religious*) that a poor mans perswading me to leave reading of *Poetry*, and fall upon the *Bible* was a means of changing my heart, before I had read out *Genesis*, being but twenty years of age. Whom I more bless *God* for, then for my *Parents*, from whom I received life. And this (because I know no better way, to express my thankfulness to him; who hath freed me from frying in *Hell-flames*, for ever and ever; then by endeavouring to win others from *Satans* Standard to *Christs*) makes me do the like to others. For I seldom hear any one swear or scoff, or see any drunk, or



the like, but I present them with one of these fore-mentioned Messages; from that God, whom they so *daringly* and *audaciously* provoke. Nor do I alwayes miss the mark at which I aime. And I tell it you, because many discreet ones are apt to wonder; that I so make my self a *scorn* and *gazing-stock* to fools. Though I shall never think it a shame to me; which was the onely glory of him, that *was a man after Gods own heart*, as you may very often hear him profess, as in *Psalm 50.15. & 71.17, 18, 19, 24. & 51. 14. & 119. 171. & 22. 22. & 35. 18.* and many the like; see *Luke 8. 38, 39.*

I also mention it, that I may (if possible in this *coverous, cold, and dull Age*) provoke others to do the same; or at least something for the saving of these poor, ignorant, and impotent wretches; that are neither able nor willing to help themselves. Though as one would think, (for I speak to *enlightened souls*) they should not need spurring, nor prompting to this Duty: for what heart would it not make to bleed, that hath any *Christian blood* in his veins; to see what multitudes there are, that go blinde-fold to destruction; \* And no man offer to stop or check them, before they arrive there; from whence there is no Redemption.

*Matth. 7. 13, 14. 1 John 5. 19. Revel. 10. 8. and 13. 16. Isa. 10. 22. Rom. 9. 27. 2 Tim. 2. 26. 2 Cor. 4. 4. Ephes. 2. 1, to 4. Phil. 3. 8. John 8. 44. and 14. 30.*

Yea, how should it not make all, that are themselves, got out of *Satans clutches*; plot, study, and contrive all they can; to draw others of their brethren after them.

We read that *Andrew*, was no sooner converted, and become *Christ's Disciple*; but instantly he drew others after him to the same faith, *John 1. 41.* and the like of *Philip*, *verse 45.* And of the woman of *Samarita*, *John 4. 28, to 41.* And of *Peter*, *Luke 22. 32. Acts 2. 41. and 3 Chap. and 4. 4.* And so of all the *Apostles*. Yea, *Moses* so thirsted after the salvation of *Israel*; that rather then he would be saved without them; he desired the Lord to blot him out of the Book of life, *Exod. 32. 32.* And *Paul* to this purpose saith, *I could wish my self to be separated from Christ, for my brethren; that are my kinsmen according to the flesh*: meaning the *Jews*, *Romans 9. 3.* And indeed, all heavenly hearts are charitable. Neither are we of the *Communion of Saints*, if we desire not the blessedness of others: it being an inseparable adjunct, or relative to grace; for none but a *Cain* will say, *Am I my brothers keeper?* Yea, where the heart is thankful, and inflamed with the love of God, and our neighbour; this will be the principall aime: As by my sins, and bad example, I have drawn others from God; so now I will all I can, draw others with my self to God. *Saul* converted, will build up as fast; as ever he plucked down; and preach as zealously, as ever he persecuted. and we are no whit thankful, for our own salvation: if we do not look with *charitie*, and pittie upon the gross mis-

pinions, and misprisions of our Brethren. And what though we  
 do ~~what we would~~? yet we must labour to do ~~what we can~~  
 in others; not to merit by it, but to express our thanks. Besides,  
 it is very dishonourable to *Christ* not to do sordid you ever know  
 wicked men; *Thieves, Drunkards, Adulterers, Persecutors, false*  
*ets*; or the like, would be damned alone? no, they mislead all  
 can, as desiring to have companions. Yea, the *Pharisees* would  
 great pains, compass Sea and land, to make others two-fold more  
 children of hell than themselves, as our Saviour expressly witnesseth  
*Matth. 23. 15.* which may cast a blush upon our cheeks; who are  
 ing so industrious to win souls to God. And what a shame is it!  
 our God should not have as faithful servants, as he hath un-  
 faithful enemies: that wicked men should be at more cost, and pains;  
 to ease an ill master: then we can afford to please so good a God,  
 our Father, and so loving a Father? shall they labour so hard, for  
 which will but inbase their damnation? and shall we think a-  
 gain too much for that, which will add to the weight of our e-  
 vil glory, and salvation.

And what though their case be not onely desperate, but almost  
 less! (as in reason, that sin is past cure, which strives a-  
 gainst the cure: nor would these drowning men refuse help; were  
 not wilful murderers of their own soul) yet there is a mercy  
 even to them. And it is our duty to use the means; leaving the  
 result to him, who is able to quicken the dead, and to make even of  
 our children to Abraham: witness *Manasses*, in the Old Testament;  
 and *Paul* in the New. Yea, I suppose, that this their sad condition,  
 calls for our more than ordinary compassion. Since they have preci-  
 ous souls, that must everlastingly live; in bliss, or wo. And hence it  
 is that the *Angels* are said to rejoyce more at the conversion of such  
 a sinner; then for the building up of ninety & nine that are already  
 converted, *Luke 15. 7.* because he to whom God hath given a new  
 heart, and spiritual life, will be sure to seek out for, & use the means  
 growing in grace; & in the knowledge of our Lord & Saviour  
*Jesus Christ*. Whereas the former, are not onely dead in sin; but so  
 buried in the grave of long custome, that they cannot stir the least  
 thought; no, not so much as feel their deadness, nor desire life; but resist  
 all means tending thereunto. Inasmuch, that the conversion of such  
 a one is held by Divines a greater work, or Miracle, than the con-  
 version of the whole world: For in every New Creature are a number  
 of Miracles; A blinde man is restored to sight; A deaf man to hear-  
 ing; A man possess'd with many Devils, dis-possess'd; Yea, A dead man  
 raised

raised from the dead; and in every one a stone turned into flesh, all which God meets with nothing but opposition which in the action he met not with.

Wherefore you, that (by calling to minde your own former bondage, and bondage) are able to know how it fares with them; accordingly to pity them: you that fear God, or have any bow of compassion towards their precious soules; use your utmost endeavour to reduce them; earnestly admonish them; draw them to hear Beane-erges, that preaches with power and authority, and not as Scribes: Perswade them also to read Books that are convincing. So shall you discharge your Duty to God, shew your love to your thankfulness to your Redeemer; and not a little pleasure to yourselves. For if you do gain them, you shall shine as the stars in Heaven for ever and ever, Dan. 12. 3. Or in case you cannot reclaim them yet he who requires it at your hands, will return the same into your bosomes, Isay 49. 4, 5. Prov. 11. 18. and 25. 22.

But I were as good knock at a deaf mans door, as press or perswade the most to this duty, though thus necessary: for those two are Discretion and cursed Covetousness; beare a greater sway with common Professors of this Age; then either their Maker or Redeemer. Though confident I am, others will do more then I say, Philem.

Melancthon having found the Word, most easily to prevail upon him; doubted not but his Preaching should do wonders upon others: but having tried, he found and confest, That old Adam was too strong for young Melancthon.

Many Lepers were in Israel, in the time of Elizeus the Prophet, but none of them was cleansed, saving Naaman the Syrian, Luke 17. 11 to 29.

Many are called, but few are chosen, Matth. 22. 14.

## F I N I S.

At the blue pales, over against the High Church  
stables, short of Shoreditch Church: sundry  
will may have them any after-noon.

Printed by R. and W. L. for R. Young.